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584 Among the Kayová, marriage was more a problem of the two families, who arranged it beforehand, imposing it on the young people; in this subgroup, by the way, it is a little earlier than in the other two. Nowadays many suitors already make their [583] will prevail. People tell of examples, even though they are isolated ones, in which the young man abducted the bride, when she is unable to overcome her parents' resistance. Repression of [177] this "abuse" has been undertaken by the officials of the Serviço de Proteção aos Índios.

583 Among the Mbüá the initiative for the amorous life is taken by the boy. There is a sort of trial marriage; many men have a "companion" (txeirũ kuñã vae) before marriage. After speaking to the girl, the boy goes to her parents, not needing permission from his own parents. He takes his companion to the paternal home, where he lives with her for a while and where she cooks together with the boy's mother. If there is a child from these relations and if they "hit it off," that is, if there is [584] accord, they discuss marriage. The lad gathers up his courage and asks the father of the girl for his permission, while she asks the mother of the boy. Among the Mbüá of Xapecó, I was told [585] that the ñanderũ officiates at the marriage, which is commemo- [622] rated with a dance. The trial marriage -- I do not know what its 583 /75/ frequency is -- is characterized by two important traits: 591 first, by the patrilocality, and, in the second place, by the absence of defined economic duties. Only with a definitive [585] union does the couple go on to have its own home, coming to constitute a partially independent group of production and consumption. It is important to note that the boy obtains his liberty [693] early, while the girl practically remains tied to her family of origin to the end of her life.

582 They marry early; among the Kayová and Mbüá the 184 woman at about 14 years of age, the man a little later; among the Ñandéva, the woman at about 16, the man at 17 or 18. • 836 Kayová and Ñandéva forbid premarital relations, while the Mbüá, 184 as we have seen, institutionalize them. The Kayová aver that 825 jaguars preferably eat the children of unmarried women and 848 adulteresses. 684

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584 the initiative falling upon the mother of the girl. They told me
178 that, even when the boy and the girl did not greatly want to marry or even in the case where they were opposed to it, they were forced to satisfy the mothers' wishes. Nowadays the young man first consults the girl about the subject. Once the girl's consent has been obtained, he goes to deal with her father. If the latter consents to it, the marriage ordinarily is realized, but there are also cases in which the young man likewise applied to
585 the girl's mother. The marriage itself does not necessarily need to constitute an occurrence of great repercussion, but many times the brother or the father of the young man organizes a dance feast for the couple; and on this occasion the couple is counseled
[431] by some of the old men in the group. It is not necessary to give presents to the new couple, but the father or any other person
178 may give articles of food, etc. During the earlier period about
591 which I have spoken above, it was customary for the newlyweds to go to live in the girl's house. At that time the Cayuá lived almost exclusively in common houses, so that the couple never left the house of the girl's family. Nowadays a large percentage of the Cayuá own private houses, and if the young man, upon being married, has not yet built a house for himself and his wife, the couple, in theory, lives with the wife's family. Today, however, the cases in which the couple has gone to live in the house of the boy's family are frequent.

595 Monogamy constitutes the general manner of marriage among the present-day Cayuá, although there are no laws against polygamy. I heard mention of only a single case in which one of the men, before the death of his first wife, lived at the same time with another one, by whom he likewise had children. Since the death of the first one, the other one is considered the
836 wife of this man and lives with him. Promiscuity is not common,
837 and it is affirmed that the child of a frivolous woman will be very much a homebody, being obliged not to go into the forest because the jaguars would manage to devour him.